

2nd Edition

الأمر بالمعروف والنهي عن المنكر

The Obligation of Commanding the Good & Forbidding the Evil

by Al-Imaam

'Abdul Azeez Ibn

'Abdullah Bin Baaz رَحِمَهُ اللهُ

(D.27 Muharram 1420 A.H.)



AL HUJJAH
PUBLICATIONS

الْأَمْرُ بِالْمَعْرُوفِ
وَالنَّهْيُ عَنِ الْمُنْكَرِ

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رَحِمَهُ



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The Obligation of Enjoining the Good and Forbidding the Evil 2nd Edition

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Publisher's Note

Indeed all the praise is due to Allâh the Lord of all that exist we praise Him and we seek His aid and assistance and we seek His forgiveness and we seek refuge from the evil of ourselves and from the evil of our actions and whoever Allâh guides none can misguide and whomsoever Allâh misguides none can guide.

I bear witness that there is no god worthy of worship in truth except for Allâh and I bear witness that Muhammad may the peace and blessing of Allâh be upon him; is His last and final slave and messenger and may the peace be upon his family, companions and those who follow him in sincerity, until the Day of Judgment Aameen.

To proceed:

O, Muslim reader we at Al-Hujjah publication is pleased to present to you, our dedicated readers the 2nd Edition of this beneficial work entitled "The Obligation of Commanding the Good & Forbidding the Evil" by: Al-Imaam 'Abdul-Azeez Ibn 'Abdillah Bin Baaz, may Allâh have mercy on him and make his grave spacious Aameen.

Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoining of good and *Al-Munkar* (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbidding of evil is something that must be implemented by the Muslims in general and by those who claim to be upon the Salafi Manhaj in particular, because of the great and lofty status given to this *Ummah* (i.e. Islâmic Nation), of

Muhammad ﷺ Allāh says in His Noble Book (i.e. Qur'ān):

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿٧١﴾

“The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'ruf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform As-Salāt (Iqāmat-as-Salāt) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.”¹

Hence, it is incumbent upon the believers male and female to command the good and forbid the evil with one another according to their ability and to do so based upon having *Fiqh* (i.e. Keen understanding), of what they are commanding of good and forbidding of evil, as well as having *Rifqan* (i.e. Gentleness), when they are commanding of the good and forbidding of the evil. Allāh says:

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾²

¹ At-Tawbah: 71

² Ta-Ha: 44

—•••—
“And speak to him mildly, perhaps he may accept admonition or fear Allâh.”

In addition, to having *Haa'mil* (i.e. Patients and forbearance), when commanding the good and forbidding the evil, Allâh says:

﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ

مِّنْ عَزْمِ الْأُمُورِ ۝٣﴾

“Enjoin (on people) Al-Ma'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).”

These are the requirements for the individual who takes on this lofty task and one should not step his foot into this matter, until he is well grounded in what has been mentioned above. In our days and times we find people stepping their feet into the matter of commanding the good and forbidding the evil and causing more harm than good because of a lack of what was previously mentioned. You find them not having *Fiqh* (i.e. Keen understanding), of the issue at hand or a lack of *Rifqan* (i.e. Gentleness); so this causes the advice to be ignored or it chases the one being advised to that thing that you are commanding them to stay away from, or it may cause them to leave Islâm altogether.

³ Luqman: 17

In addition, last but not least a lack of having *Haa'mil* (i.e. Patients and forbearance) where you would find people who are short tempered trying to command the good and forbid the evil becoming frustrated and being harsh to the one they are advising to the point they may even curse or become physical with the one they are advising.


We ask Allâh to make us a key of good in this endeavor of enjoining the good and forbidding the evil in all of our gatherings and that we practice in secret and in the public this lofty surah:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٤﴾

“By Al-'Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).”

⁴ Al-'Asr: 1-3



May Allâh accept this small effort of ours and make it something weighty on our scales and make it a benefit to all those involved in this project as well as to the readers Aameen.

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Introduction



All praise is for Allāh and peace and blessings be upon the Messenger of Allāh and upon his family, companions, and whoever may follow his guidance up until the Day of Judgment.

To proceed:

Without a doubt from the most important and the most superior forms of seeking closeness (to Allāh) is mutually advising one another, guiding one another to good deeds, and enjoining one another with the truth while being patient. This also includes warning from what opposes all of the aforementioned characteristics and from what earns the anger of Allāh the Mighty and Majestic in addition to avoiding what distances one's self from His mercy.

I ask Him (i.e., Allāh), the Mighty and Majestic to rectify our hearts and good deeds as well as all of the Muslims and that He grant us understanding of His religion and that He establish us upon it. In addition that He aide His religion and elevate His word. Also, that He rectifies all of the Muslim rulers and grants them everything that is good.

As well as, that He rectifies what is within them and assists them on everything that will bring about reconciliation for the servants and their countries as well as grant them understanding of the religion. Also that He expands their hearts to rule by His *Shari'ah* (i.e. Divine



legislation) and establish it. Indeed He is the Protector of that and He is the One who is able to do so.

The Position of Ma'rûf (i.e., Enjoining the Good) & Al-Munkar (i.e., Forbidding the Evil), in Islâm was present in the Previous Nations

O Muslims, the subject matter concerning the Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoining of good and Al-Munkar (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbidding of evil is a great topic deserving attention since by doing so it causes the Ummah (i.e., Islâmic nation), benefit and safeguards it. By neglecting it there is great danger, large scale corruption, the disappearance of many benefits, and the appearance of wickedness.


Allâh the Exalted and Elevated has clarified in His Mighty Book (i.e., Qur'ân), its importance in Islâm. The Glorified has explained that its position is great indeed. This is to the point that the Glorified preceded the article of Eemaan (i.e., Islâmic Faith), which is from the foundation of the religion and the structure of Islâm in several verses, as in His statement:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ

الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

“You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ, and his

Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar



(polytheism, disbelief and all that Islâm has forbidden),
and you believe in Allâh.”⁵

We do not know the hidden meaning of this precedence, except that He made this obligation a great issue. He pointed out the immense and general benefits that result from applying it especially in this day and age. Therefore, the necessity of the Muslims and their duty is to strictly *Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoin the good and to *AlMunkar* (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbid the evil. This is based on the current appearance of disobedience as well as the spread of *Shirk* (i.e. Associating partners in worship), and innovations throughout most of the population.

The Muslims in his ﷺ, time and in the time of his companions and in the time of the rightly guided predecessors used to attach great importance to this obligation and they would fulfill the overall good of doing so. Thus, the duty of performing this act after them is more severe and greater based on the excessive amount of ignorance, the dwindling of knowledge, and the neglect of many people concerning this great obligation.

⁵ Aali 'Imraan: 110

The Importance of *Ma'rûf* (i.e., Enjoining the Good), & *Al-Munkar* (i.e., Forbidding the Evil)

In this day and age of ours the issue has become more severe and the danger greater based on the spread of evil and corruption, the large amount of callers to falsehood, and the dwindling of the callers to good in most of the lands as it was mentioned.

For this sake Allâh the Glorified, the Most High has commanded us and incited us to perform it. In the verse of Aali 'Imraan it precedes *Eemaan* (i.e., Islâmic Faith) and it is His statement:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

“You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind...”⁶

This indicates the nation of Muhammad ﷺ, which is the best of the (prophetic) nations and the most superior to Allâh as it is found in the authentic narration from the Prophet ﷺ, when he said:

أَنْتُمْ تَوْفُونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَ أَكْرَمُهَا عَلَى اللَّهِ عَزَّ وَ جَلَّ

⁶ Aali 'Imraan: 110

(Jesus) عليه السلام, son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.”⁸

Then He (i.e., Allâh), explains this disobedience saying:

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا

يَفْعَلُونَ ﴿٧٦﴾

“They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, and disbelief) which they committed. Vile indeed was what they used to do.”⁹

So He (i.e., Allâh), makes this the greatest of their disobedience and their transgression and He makes it an explanation for this verse:

﴿ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا

يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

﴿

“Vile indeed was what they used to do. Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) عليه السلام and 'Isâ (Jesus) عليه السلام, son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.”¹⁰

⁸ Al-Maa'idah: 78

⁹ Al-Maa'idah: 79

¹⁰ Al-Maa'idah: 78-79

Besides that was only due to the great danger of abandoning this obligation of *Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoining the good and *Al-Munkar* (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbidding the evil. Allâh the Glorious and Elevated praised a nation from amongst them. The Glorified says in Aali 'Imraan:

﴿ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْبِخَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا

وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اَللّٰهُمَّ رَبَّنَا


اَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً

مِّنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴾ قَالَ اَللّٰهُ اِنِّى مُنْزِلُهَا عَلَيْكُمْ

فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّى اُعَذِّبُهُ عَذَابًا لَا اُعَذِّبُهُ اَحَدًا مِّنْ

اَلْعٰلَمِيْنَ ﴿١٥٥﴾

"They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses." 'Isâ (Jesus) عليه السلام, son of Maryam (Mary), said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a



torment such as I have not inflicted on anyone among (all)
the 'Alamîn (mankind and jinn)."¹¹

This specific group from the People of the Book was not afflicted with what befell those who neglected (e.g. enjoining the good and forbidding the evil) and Allâh the Glorified, the Most High praised them for that.


Also, in another verse in the Book of Allâh the Mighty and Majestic in *Soorat-ut-Tawbah* the Glorified makes the issue of *Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoining the good and *Al-Munkar* (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbidding the evil take precedence over establishing the prayer and paying the alms tax and that was only due to the greatness of its affair.

Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoining the good and *Al-Munkar* (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbidding the evil is a collective duty, yet despite this He (i.e., Allâh), made it take precedence over the establishment of the prayer and of paying the alms tax in this verse. The Glorified says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
 بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
 الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿٦١﴾

¹¹ Aali 'Imraan: 113-115




“The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.”¹²

Subsequently He (i.e., Allâh), made enjoining the good and forbidding the evil take precedence over establishing the prayer despite the fact that the prayer is part and parcel of Islâm and it is the greatest pillar after the two testimonies of faith therefore which meaning takes precedence over this obligation?

No doubt it is given precedence based on the great need for it to be fulfilled and the severe duty towards establishing it. Since, by performing it, it rectifies the *Ummah* (i.e., Islâmic Nation), and multiplies what is good. By its many benefits appear and wickedness is hidden. Its people cooperate with one another upon good and advise one another and struggle in the path of Allâh. By it they bring every form of good and repel every form of evil.

By neglecting it and abolishing it there will be great catastrophes and many forms of evil. The *Ummah* (i.e., Islâmic Nation), will split. The hearts will be covered or die.

¹² At-Tawbah: 71



Wickedness will appear and spread. Many benefits will be hidden. The truth will be oppressed and the voice of falsehood will appear. This issue is a reality in every place and in every country and state.

Every village that does not enjoin the good and forbid the evil will cause wickedness to spread and many evils and objectionable things will appear. Oppression and corruption will prevail. There is no power or might except by Allâh.

Those who Enjoins the Good & Forbids the Evil
are the People of *Rahmah* (i.e., Mercy)

The Glorified explains that those who enjoin the good and forbid the evil, who establish the prayers, who pay the alms tax, and who obey Allāh and His Messenger ﷺ, they are the People of *Rahmah* (i.e., Mercy). The Glorified and Most High says:

﴿أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ﴾

“Allāh will have His Mercy on them.”¹³

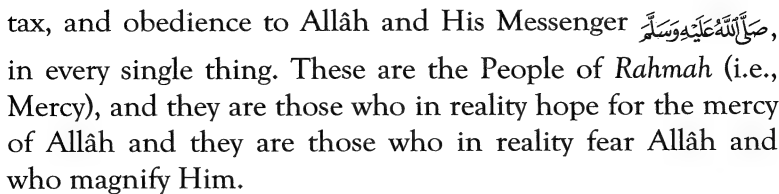
Then, this indicates that mercy is obtained by obedience to Allāh and by adherence to His divine legislation, from the more specific (issues) is enjoining the good and forbidding the evil.

Mercy is not obtained by protection or by lineage such as his being from the *Quraysh* or from the tribe of *Haashim* or from the tribe of such and such person. Nor by positions such as one being a king or president of a republic or a minister or any other position for that matter.

It is not obtained by wealth or commerce or by the massive presence of factories or by any other thing that is from the affairs of mankind. Rather mercy is obtained by obedience to Allāh and His Messenger ﷺ, and by adherence to His divine legislation.

From the greatest of all of these is enjoining the good and forbidding the evil, establishing the prayer, paying the alms

¹³ At-Tawbah: 71



How unjust is the one who neglects His commands and commits the prohibited while alleging that he fears Him and hopes good from Him!! The one who truly magnifies Allâh while fearing Him truthfully and hoping good from Him truthfully is the one who establishes His commands and adheres to His divine legislation, he strives in His path and enjoins the good and forbids the evil. The Glorified says in *Soorat-ul-Baqarah*:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ

أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ﴿٢١٨﴾ ﴿٢١٩﴾

“Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy.”¹⁴

The Glorified (i.e., Allâh), made them hopeful for His mercy when they believed with their faith, when they struggled with their struggle, and when they emigrated with their emigration. He (i.e., Allâh), did not say that if they built castles or expanded their commerce or diversified their actions or that if they elevated their lineage that they would be those who would hope for the mercy of Allâh. No, rather the Glorified said:



¹⁴ Al-Baqarah: 218

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ

أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

“Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.”¹⁵

¹⁵ Al-Baqarah: 218


 The *Mawlaa* (i.e., the Protector), Mighty & Majestic
 confines Success to calling towards the Good &
 towards those who Enjoins the Good & Forbids the
 Evil


Hoping for mercy and fearing the punishment are both forms of obedience to Allâh and His Messenger ﷺ, and included in that is enjoining the good and forbidding the evil. In another verse the Glorified restricts success to those who invite to good and to those who enjoin the good and who forbid the evil. The Mighty and Majestic says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

“Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.”¹⁶

The Glorified explains that they are the ones who possess these attributes. They are calling to good, enjoining the good while forbidding the evil so they are amongst the successful.

The meaning is that they are the successful upon perfection and completeness. This is even if besides them

¹⁶ Aali 'Imraan: 104


from those who believe there is one successful when he relinquishes some of these qualities due to a legislated excuse. However, the successful are upon perfection and completeness they are the ones who call to good, they enjoin the good doing so promptly, and they forbid the evil and abstain from it.

As for those who enjoin the good and forbid the evil for other purposes like showing off or to be heard or a worldly significance or for any other reasons or even to oppose the act of enjoining the good and perpetrating the evil then they are the filthiest of mankind and from the vilest who will face a severe consequence.

As well as, in the two *Saheeh* (i.e., Authentic collections of prophetic narrations), from Usaamah bin Zayd رَضِيَ اللَّهُ عَنْهُ, from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that he said:

يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ
فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ
فَيَقُولُونَ يَا فُلَانُ مَا لَكَ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ
الْمُنْكَرِ فَيَقُولُ بَلَى قَدْ كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَى عَنِ
الْمُنْكَرِ وَآتِيهِ

"A man will be brought forward on the Day of Resurrection and thrown in the hellfire. The insides of his stomach will be hanging out. He will circle around the hellfire the same way that a donkey circles around the grain grinder. The people of the hellfire will gather around him and say, "What has happened to you O such and such person? Did you not used to enjoin the good and forbid the evil?" He will say to them, "Certainly but I used to command you


*to enjoin the good but not do it myself and I would forbid the evil
amongst you and fall into it myself.”¹⁷*

This is the condition of the one who opposes his own statements and actions –and we seek refuge in Allâh. He will be burned up in the hellfire and disgraced by witnesses with the people of hellfire looking at him amazed at how he was thrown into the fire circling the fire as the donkey circles around the grain grinder. The insides of his stomach will be hanging out, overflowing and why? All because he used to enjoin the good but not do it himself and he used to forbid the evil but he would engage in it himself.

Subsequently, it is understood that the objective of enjoining the good includes action and forbidding the evil includes abandoning it. This is the obligation upon every single Muslim. Allâh clarified the matter of this mighty obligation in His Noble Book and He encouraged it while warning from leaving it and cursed the one who did so.

Therefore, the obligation upon the People of Islâm is that they consider it great and they rush to perform it. They adhere to it by obeying their Lord the Mighty and Majestic. They submit to His commands and are aware of His consequences the Glorified the Most High.

¹⁷ Related by Al-Bukhâri رَحِمَهُ اللهُ (3267) and Muslim رَحِمَهُ اللهُ (2989).

The Stages of Ma'rûf (i.e., Enjoining the Good), & Al-Munkar (i.e., Forbidding the Evil)

The *Sunnah* of the Messenger of Allâh ﷺ, supports this command and clarifies it with the greatest explanation as well as by going into detail. The Chosen one (i.e., the Prophet ﷺ), said in the authentic narration:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

*"Whoever of you sees something evil then let him change it with his hand. If he is not able to do so then let him change it with his tongue. If he is still not able to do so then let him hate it with his heart and that is the weakest of faith."*¹⁸

The Prophet ﷺ, explained the three (aforementioned) levels of enjoining the good and forbidding the evil.

The First Level: Is renouncing the evil by way of the hand. That is by pouring out the vessels filled with intoxicants, or by breaking apart musical instruments, or by preventing one who wants to harm people and oppress them by implementing his desires-if one is able to do this-such as the Ruler and the like from the people who rule the land, before even by making the people adhere to the prayer and in adhering to the obligatory rule of Allâh by following it by

¹⁸ Related by Muslim رحمه الله (49) from the narration of Abu Sa'eed al-Khudree رضي الله عنه.

—•••—

one who has the ability to do so in addition to other things that Allâh has obligated.

Likewise, the believer when with his family and children he obligates them with the command of Allâh and prevents them from what Allâh has prohibited by way of the hand when speaking does not benefit. Plus, the one who has authority such as the Ruler or the one responsible for running the affairs or the *Sheikh* (i.e., Elder), of a tribe or others from those who have authority by way of ruling or by way of his party where he rules over them in the absences of the Ruler. He establishes this obligation according to his ability but if one fails then he moves on to the next level of enjoining the good and forbidding the evil.

The Second Level: Is by the tongue. One commands with the tongue and forbids as if to say, "O people fear Allâh! O my brothers fear Allâh! Pray! Give Alms! Leave off this wickedness! Do this! Leave off what Allâh had forbidden! Be good to your parents! Keep the ties of kinship!

In addition to other such statements one commands them to do well and forbids them from the evil using the tongue. He admonishes them and reminds them. He looks into the things that they do; so that he can make them aware of it (if it is wrong).

He treats them in the best of manners using gentleness as he ﷺ, said:

إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ

"Indeed Allâh loves gentleness in every issue."¹⁹

¹⁹ Related by Al-Bukhârî رحمه الله (6024), Muslim رحمه الله (2165) from the narration of 'Aaishah رضي الله عنها.

As well as he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

“Indeed gentleness is not found in something except that it beautifies it and not removed from something except that it renders it disgraceful.”²⁰

A group of Jews once came and met him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They said to him, “As-Saam ‘Alayka Yaa Muhammad!” which meant “Death! Be upon you.” They did not mean to give him the Tasleem (i.e., Greetings of peace). However, ‘Aaishah رَضِيَ اللَّهُ عَنْهَا, heard them and said, “As well as unto you be death and curse!” In another narration she رَضِيَ اللَّهُ عَنْهَا said, “May the curse and anger of Allāh be upon you”. So the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

مَهْلًا يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ

“Take it easy! ‘O ‘Aaishah indeed Allāh is Ar-Rafeeq (i.e., the Gentle), and He loves Rifqan (i.e., Gentleness), in everything thing.”

She رَضِيَ اللَّهُ عَنْهَا said to him, “Did you not hear what they said?” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

أَلَمْ تَسْمَعِي مَا قُلْتُ لَهُمْ؟ قُلْتُ لَهُمْ: وَعَلَيْكُمْ فَإِنَّهُ يَسْتَجَابُ

لَنَا فِيهِمْ وَلَا يَسْتَجَابُ لَهُمْ فِينَا

“Did you not hear what I said to them? I said ‘and unto you’. For indeed it will be answered for us concerning them and they will not be answered concerning us.”²¹

²⁰ Related by Muslim رَضِيَ اللَّهُ عَنْهَا (2594) from the narration of ‘Aaishah رَضِيَ اللَّهُ عَنْهَا.

Even though they were Jews he ﷺ, was gentle with them; so that maybe they would be guided or maybe driven to the truth or maybe they would have responded to the caller of belief.

Hence, this is the way that the one who enjoins good and prohibits evil is successful. He seeks to use gentleness, appropriate expressions, and good words whenever he comes across one who falls short of that whether in a sitting or in the street or any place. He invites them with gentleness and good words even if they argue with him concerning something that they do not know or that they are arrogant concerning. He still debates with them in that which is best as the Glorified says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾

“Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur’ân) and fair preaching.”²²

Also, the Glorified says:

﴿ وَلَا تَجْدِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ﴾

“And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses).”²³

²¹ Related by Al-Bukhârî رَحِمَهُ اللَّهُ (6030) and Muslim رَحِمَهُ اللَّهُ (2166)

²² An-Nahl: 125

²³ Al-'Ankabut: 46

Who are the People of the Scripture? They are the Jews and the Christians who are disbelievers, yet despite this Allâh mentions about them:

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ

ظَلَمُوا مِنْهُمْ ۖ ﴾

“And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilâh (God) and your Ilâh (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims).”²⁴

The meaning of this verse is that whoever is oppressive from amongst them and transgresses using bad language; then he moves into another method that does not contain debate into that which is best as the Most High says:

﴿ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ ﴾

“The recompense for an evil is an evil like thereof.”²⁵

²⁴ Al-'Ankabut: 46

²⁵ Ash-Shooraa: 40

In addition the Glorified says:

﴿فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ﴾



“Then whoever transgresses the prohibition against you,
you transgress likewise against him.”²⁶

Nevertheless, the position remains a position of teaching, of invitation, and of clarifying the truth which is done with that which is best. Since this is closer to the truth.

Sufyaan Ath-Thawree رَضِيَ اللَّهُ عَنْهُ, said “It is befitting for the one admonishing and prohibiting to be gentle in what he enjoins and gentle in what he prohibits. It is also befitting that he be just when he enjoins and just when he forbids. In addition it is befitting that he is knowledgeable of what he enjoins and knowledgeable of what he forbids.”

This is the meaning of the words of the *Salaf* (i.e., Pious Predecessors), رَضِيَ اللَّهُ عَنْهُمْ, scrutinizing the gentleness with knowledge, forbearance, and insight. He does not enjoin nor forbid except from knowledge not from ignorance. It is with gentleness acting in accordance with what one is calling to, leaving off what is forbidden; so that he emulates it.

In the *Saheeh* of Muslim from ‘Abdullah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ, from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُونَ
وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ

²⁶ Al-Baqarah: 194

بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ .
فَمَنْ جَاهَدَهُمْ بِيَدِهِمْ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ،
وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ

خَرَدَلٌ

*"There was not before me a prophet whom Allāh sent to his people except that amongst them were disciples and companions adhering to his Sunnah and fulfilling his commandments. Then after them their people fell into disputes saying what they did not do and doing what they were not commanded. So whoever fought against them with his hand was a believer, and whoever fought against them with his tongue was a believer, and whoever fought against them with his heart was a believer and anything beyond that from the affairs connected to belief the size of a mustard seed."*²⁷

This narration resembles the previous narration of Abu Sae'ed Al-Khudree رَضِيَ اللَّهُ عَنْهُ, which contains the rejection of *Munkar* (i.e., Wrong, evil-doing, sins, polytheism, and disbelief) by way of the hand, then by the tongue, and then with the heart.

Likewise, amongst the nation of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ it is necessary for their scholars, their rulers, their supporters, and their knowledgeable to support the invitation to Allāh, to enjoin the good and forbid the evil, and to teach the ignorant one and guide the deviant, to establish the Islāmic punishments and the legislated reprimands, until the people become upright and adhere to

²⁷ Related: by Muslim رَضِيَ اللَّهُ عَنْهُ (50).

the truth. As well as, they establish the legislated punishments upon them and prevent them from committing what Allâh has forbidden.

It was established that ‘Uthmaan bin ‘Affaan رضي الله عنه, the rightly-guided caliph said, “Indeed Allâh causes to restrain by way of the Muslim ruler what the Qur’ân does not.”

This is correct. Many people if you were to go to them with every verse of the Qur’ân they would not adhere to it but if the Muslim ruler comes to him and restrains him by striking him or imprisonment or anything similar he submits and abandons the falsehood he was upon. Why is this? Because his heart is sick and his faith is weak or even non-existent. So due to this the verses or prophetic narrations do not have any effect on him rather he fears the Muslim ruler who will prevent him and put him in his place. The Muslim ruler will restrain him from committing a great affair.

Therefore Allâh has legislated reprisals, legal punishments, and reprimands because they prevent one from falling into falsehood, as well as the various forms of oppression that exist. By it Allâh establishes the truth. For this reason it is obligatory for the Muslim rulers to establish them and to appoint those who will carry them out in addition to having them supervise the people and make them adhere to the truth. They will put them in their places; so that they are not destroyed and ride the waves of falsehood becoming supporters of *Shaytaan* (i.e., Accursed devil), and his soldiers who are against us.

The Third Level: Is that when the believer fails to renounce by way of the hand or by way of the tongue, then he does so with the heart. He dislikes the *Munkar* (i.e.,

Wrong, evil-doing, sins, polytheism, and disbelief) with his heart and hates it. He does not sit with its adherents.

Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, narrated that some people asked him, "Am I destroyed if I do not enjoin the good and forbid the evil?" He responded to them, "You are destroyed if you do not know what enjoining the good and forbidding the evil is."

My Muslim brother it is a must that you know what the *Ma'ruf* (i.e. Islâmic Monotheism and all that Islâm has ordained), is by learning and understanding the religion and it is a must that you know the *Munkar* (i.e., Polytheism, disbelief and all that Islâm has forbidden), of the *Ma'ruf*.

Then after this you can establish the obligation of enjoining the good and forbidding the evil. Having patience and understanding of the religion is from the signs of happiness and one of the many evidences that Allâh wants good for his servant. As it is in the two *Saheehain* from Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ, that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"Whenever Allâh wants good for someone He gives him understanding of the religion."²⁸

As a result when you see a man following the gatherings of knowledge and asking about it, understanding it and being patient, while seeking it; then that is from the signs that Allâh wants good for him, he adheres to it and is diligent without getting bored or becoming weak from it. He said in the authentic narration:

²⁸ Related by Al-Bukhâri رَحِمَهُ اللَّهُ (71) and Muslim رَحِمَهُ اللَّهُ (1037).

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى

الْجَنَّةِ

*"Whoever seeks a path to knowledge Allâh will make the path to paradise easy for him."*²⁹

Therefore, seeking *Ilm* (i.e., Knowledge), has a great significance and from *Jihâd* (i.e., Striving in the way of Allâh), from the causes of success, and from the evidences of being upon goodness. Also, it is attending the gatherings of knowledge, by reviewing the beneficial books with the one who understands them, by listening to the sermons and words of admonishment, and by asking the People of Knowledge. All of that is from the beneficial ways.

It is also by memorizing the Noble Qur'ân and it is the foundation in *Ilm* (i.e., Knowledge). The Noble Qur'ân is the head of every form of knowledge. It is a great foundation. It is the firm Rope of Allâh. It is the Greatest and Noblest Book. It is the greatest leader to good and the greatest prohibitory of evil.

²⁹ Related by Muslim رَحِمَهُ اللَّهُ (2699) from the narration of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ

Advice to every Believing Man & Woman

My advice to every believing man and every believing woman is to be meticulous of the Noble Qur'ân. Also, to increase in reciting it. As well as, to be diligent in memorizing it or whatever is facilitated to memorize along with reflecting and pondering (e.g., on its meanings), in it is guidance and light as the Glorified said:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

“Verily, this Qur'ân guides to that which is most just and right.”³⁰

Also, the Mighty said:

﴿ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴾



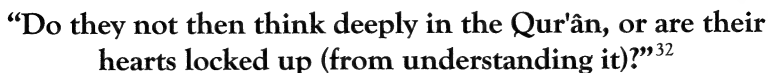
“(This is) a Book (the Qur'ân) which We (i.e., Allâh), have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”³¹

In addition to the Blessed, the Most High says:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾

³⁰ Al-Israa: 9

³¹ Saad: 29




Hence, we must be concerned with the Book of Allāh by reciting it, memorizing it, reflecting on it, understanding it, acting according to it, and by asking about what poses issues. Likewise, the *Sunnah* of the Messenger ﷺ, is the second revelation. It explains the Book of Allāh and gives direction to it.

It is obligatory for the student of knowledge to be concerned with that according to his ability and according to his actions by memorizing and revising. Such as memorizing the Forty *Hadeeth* of Imaan An-Nawawee رَحْمَةُ اللَّهِ، and completing it with Ibn Rajab's رَحْمَةُ اللَّهِ، Fifty *Hadeeth* as it is from the most comprehensive narrations and the most beneficial. It is from the comprehensive speech so it should be memorized by the man and the woman. In addition to 'Umdat-ul-Ahkaam by Al-Haafith 'Abdil-Ghanee Al-Maqdisee رَحْمَةُ اللَّهِ، a great book compiled of four hundred narrations and additional benefit and it is from the most authentic narrations in the field of *Ilm* (i.e., Knowledge), If it is facilitated to memorize it then that is from the great blessing of Allâh. Likewise, *Buloogh-ul-Maraam* by Al-Haafith Ibn Hajar رَحْمَةُ اللَّهِ، is a great book which is brief and beneficial. If it is facilitated for the student of knowledge to memorize it then that will be a great good.



As well as from the books connected to ‘Aqeedah (i.e., Islāmī Creed), are two noble books by Ash-Sheikh Al-Imaam Muhammad bin ‘Abdil-Wahhaab رَحْمَةُ اللَّهِ، which are *Kitaab-ut-Tawheed* and *Kashf-ush-Shubuhaat*. As well as from

³² Muhammad: 24



the other important books of 'Aqeedah (i.e., Islâmic Creed), is the book *Al-'Aqeedat-ul-Waasitiyyah* by Sheikh-ul-Islâm Ibn Taymiyyah رَحْمَةُ اللَّهِ، which is a noble and abridged book filled with benefit concerning the general beliefs of *Ahlus-Sunnah wal-Jamaa'ah*, Also the book *Al-Eemaan* by Sheikh-ul-Islâm Muhammad bin 'Abdil-Wahhaab رَحْمَةُ اللَّهِ، a great book containing general narrations associated with *Al-Eemaan*.

It is befitting for the male student of knowledge and the female student of knowledge to memorize the beneficial books and similar texts that are easy for them to memorize along with being attentive to the Noble Qur'ân. Also, to increase in reciting and memorizing it or whatever is made easy to do as it has been previously mentioned. Included with this attentiveness is studying with colleagues and asking the teachers and scholars who believe in what is good and in knowledge who about whatever issues may arise in reading the texts.


Not Showing Concern for the *Ma'rûf* (i.e.,
Enjoining the Good) & *Al-Munkar* (i.e., Forbidding
the Evil) is one of the many causes for the
Supplication to be Rejected & Assistance not to be
Rendered!


Then by asking his Lord to grant him success and attentiveness and that he does not become tired or lazy and that he preserves his time and divides it into (e.g., the following), parts:

- ✓ A portion of the day and of the night in reciting the Noble Qur'ân and reflecting on it.
- ✓ A portion of the day and a portion of the night seeking of *Ilm* (i.e., Knowledge), in understanding the religion, by memorizing the text of the treatises and reviewing what it consists of.
- ✓ A portion for his monetary and day to day needs and the monetary needs required of him of his family (i.e., Wife and children etc.).
- ✓ A portion for his prayer, acts of worship, and the various types of *Dhikr* (i.e., Legislated supplications) and *Duaa 'a* (i.e., Personal supplications one may have).

Also, from what affirms the adherence of these great characteristics is His (i.e., Allâh), statement:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ

وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“Help you one another in Al-Birr and At-Taqla (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.”³³

As well as, from those issues connected to this issue of enjoining the good and forbidding the evil is what appears in the narration where he صلى الله عليه وسلم, said:

يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَرُّوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ قَبْلَ أَنْ تَدْعُونِي فَلَا أُسْتَجِيبُ لَكُمْ وَ قَبْلَ أَنْ تَسْأَلُونِي فَلَا أُعْطِيكُمْ وَ قَبْلَ أَنْ تَسْتَنْصِرُونِي فَلَا أَنْصُرْكُمْ

“Allâh the Mighty and Majestic says enjoin the good and forbid the evil before you supplicate to Me and I do not respond to you, before you ask of Me and I do not give to you, before you seek assistance from Me and I do not assist you.”³⁴

In addition to in another wording of the text from the narration of Hudhayfah رضي الله عنه, that he صلى الله عليه وسلم, said:

³³ Al-Maa'idah: 2

³⁴ Related by Ibn Maajah رحمه الله (4004) and Ahmad رحمه الله (24727) –and its wording- from the narration of 'Aaishah رضي الله عنها, and graded as Hasan by al-Albaanee رحمه الله in “Saheeh-ul-Jaami” (1/5868).

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أُوْلَئِكَ يُلَاقُونَ اللَّهَ يَوْمَئِذٍ يُبْعَثُ عَلَيْكُمْ عِقَابًا مِّنْ عِنْدِهِ ثُمَّ لَتَدْعُوهُ فَلَآ يَسْتَجِيبُ لَكُمُ

“By the One in whom my soul is in His hand you must enjoin the good and forbid the evil or Allāh will be on the verge of sending a punishment upon you then you will supplicate to Him and He will not answer you.”³⁵

Therefore Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoining the good and forbidding the evil is from the greatest of the important matters as previously mentioned. And in the narration of Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ, related by Ahmad رَضِيَ اللَّهُ عَنْهُ, Abu Dâwûd رَضِيَ اللَّهُ عَنْهُ, and At-Tirmidhee رَضِيَ اللَّهُ عَنْهُ, that he said:

لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي نَهَتْهُمْ عُلَمَاؤُهُمْ فَلَمْ يَنْتَهُوْا فَجَالَسُوهُمْ وَآكَلُوهُمْ وَشَارَبُوهُمْ فَلَمَّا رَأَى اللَّهُ ذَلِكَ مِنْهُمْ ضَرَبَ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ ثُمَّ لَعَنَهُمْ عَلَى لِسَانِ أَنْبِيَائِهِمْ دَاوُدَ وَ عِيسَى بْنِ مَرْيَمَ

“When the Children of Israel fell into sins their scholars began to prohibit them from it but they did not abstain (from sinning). So they seated them and gave them to eat and drink. When Allāh saw that He struck their hearts one over the other. Then He cursed them

³⁵ Related by at-Tirmidhee رَضِيَ اللَّهُ عَنْهُ (2169) and Ahmad رَضِيَ اللَّهُ عَنْهُ (22790) and it was graded as Hasan by al-Albaanee رَضِيَ اللَّهُ عَنْهُ in “Saheeh-ul-Jaami” (7070).

upon the tongues of their Prophets Dâwûd ﷺ and 'Isâ bin Maryam ﷺ³⁶

﴿ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

“That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.”³⁷

In another wording of the text:

إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصَ عَلَى بَنِي إِسْرَائِيلَ أَنَّ الرَّجُلَ كَانَ يَلْقَى
الرَّجُلَ فَيَقُولُ يَا هَذَا اتَّقِ اللَّهَ وَدَعْ مَا تَفْعَلُ مِنَ الْمَعَاصِي ثُمَّ يَلْقَاهُ
فِي الْغَدِ فَلَا يَمْنَعُهُ مَا رَأَاهُ مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِبِيهِ وَ قَعِيدَهُ
فَلَمَّا رَأَى اللَّهُ ذَلِكَ مِنْهُمْ ضَرَبَ قُلُوبَ بَعْضِهِمْ عَلَى بَعْضٍ ثُمَّ
لَعَنَهُمْ

“The first deficiency to enter the Children of Israel was that a man would meet another man and say to him, ‘Fear Allâh! And leave off the sins that you do’ then he would meet him the next day but he would not prevent him from what he saw him doing in his eating, his drinking, and his sitting. So when Allâh saw that He struck their hearts one over the other then He cursed them.”³⁸

Therefore, we must be aware that we can become afflicted with what they were afflicted. And it has come in

³⁶ Related by At-Tirmidhee رَحِمَهُ اللَّهُ, (3047) and Ahmad رَحِمَهُ اللَّهُ, (3705) and Al-Albaanee رَحِمَهُ اللَّهُ, graded it as weak in Al-Jaami’ (4773).

³⁷ Al-Maa’idah: 78

³⁸ Related by Abu Daa’wûd رَحِمَهُ اللَّهُ, (4336) and Ibn Maajah رَحِمَهُ اللَّهُ, (4006) and Al-Albaanee رَحِمَهُ اللَّهُ, graded it as weak in Dha’eef-ul-Jaami’ (1822).

some of the prophetic narrations that neglecting this obligation and not giving it its due right – and I mean by this the obligation of enjoining the good and forbidding the evil – is one of the many causes of the supplication to be rejected and for assistance to be void as it was mentioned before.

There is no doubt that this affliction is great. From the many consequences of abandoning this obligation is that it will cause the Muslims to be humiliated and disunited. Their enemies will take control of them and their supplications will not be answered, there is neither might nor strength except with Allāh.

This obligation is a personal duty upon some of the people when the *Munkar* (i.e., Wrong, evil-doing, sins, polytheism, and disbelief), is seen and there is no one who can cause it to cease. So it is obligatory upon him to cease it based on one's ability from what preceded in his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, statement:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ
لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

*"Whoever of you sees something evil then let him change it with his hand. If he is not able to do so then let him change it with his tongue. If he is still not able to do so then let him hate it with his heart and that is the weakest of faith."*³⁹

Now if they are a group of people then their right is a collective duty in the land, village, or tribe. So whoever removes it from amongst them then he has attained the objective and he becomes successful of the reward. But if

³⁹ Related by Muslim رَوَاهُ اللَّهُ عَنْهُ, (49) from the narration of Abu Sa'eed al-Khudree رَضِيَ اللَّهُ عَنْهُ.

they abandon it altogether then they commit sin like all of the other collective duties.

If there is but only one scholar in the land or from the tribe then it is obligatory to teach the people and invite them to Allâh. And to enjoin the good upon them and to forbid the evil based on his ability based on the prophetic narrations that preceded and based on the Most High's statement:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can.”⁴⁰

⁴⁰ At-Taghaabun: 16

The one whom Allâh grants Patience & Reflection
will be Successful, Blessed & Guided

Whoever Allâh grants success from amongst the scholars and callers, those who enjoin the good and forbid the evil in being patient and in reflection and in having sincerity for Allâh, he is successful, guided, and Allâh will cause him to be a benefit to others. As the Most High says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ^{٤١}



“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

And He will provide him from (sources) he never could imagine.”⁴¹

Also, the Blessed says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا^{٤٢}

“And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.”⁴²

The Mighty and Majestic says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ^{٤٣}

⁴¹ At-Talaaq: 2-3

⁴² At-Talaaq: 4

—•••—
“O, you who believe! If you help (in the cause of) Allâh,
He will help you, and make your foothold firm.”⁴³

Also, the Most High says:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾﴾

“By Al'Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).”⁴⁴

Therefore, those who profit in this life and in the hereafter are the people who have belief, who do righteous good deeds, who mutually are upon the truth, and who mutually enjoin patience. It is known that enjoining the good and forbidding the evil along with mutually being upon the truth and enjoining one another with patience is from possessing piety however Allâh the Glorified specified it by mentioning it more for clarity and encouragement.

The intention is to enjoin the good and forbid the evil and to invite to Allâh and to have patience with that.

⁴³ Muhammad: 7

⁴⁴ Al-'Asr: 1-3

So it is from the people of these great attributes, the successful in complete profit and everlasting happiness when they die upon it.

I ask Allâh -by His Beautiful Names and Lofty Attributes- that He make us successful and all of the Muslims upon beneficial knowledge and righteous actions. Also, that He grants us understanding of His religion and that He establishes us upon it. As well as, that He allows all of us to establish this obligation according to ability. And that He grants success to all of the Muslim rulers in establishing this obligation and to be patient with them. In addition to that He grants whoever is connected with this obligation to establish him upon good of what He desires. As well as, that He appoints all to perform its right and to give advice to His servants indeed He is Generous and Noble.

May the peace and blessings of Allâh be upon His Servant our Prophet Muhammad ﷺ, and upon his family, companions, and all of those who follow them based upon goodness.